

000 water to that of a spring, because it is lighter
 and impregnated with fewer noxious particles.
 The Chinese never taste a drop of cold water.
 Many think that snow and ice-water cause
 [133] divers disorders. Snow, ice, springs of water,
 • 273 and subterranean cells for cooling liquors are
 no where to be found in the territories of
 the Abipones, who are also unacquainted with
 wine expressed from grapes, or burnt out
 of fruits by chemic art. But though they
 use nothing but water to quench their thirst,
 yet on the birth of a child, the death of a
 relation, a resolution of war, or a victory,
 they assemble together to drink a strong liquor
 made of honey or the alfaroba infused in
 water, which when fermented causes intoxi-
 cation, but taken moderately is of much ser-
 vice to the health. For it is universally
 thought that the alfaroba and wild honey
 conduce much to prolong life and confirm the
 health. The Abipones are in the habit of
 271 drinking honey, in which the woods abound,
 273 very frequently; what if we call this a cause
 of their vigour and longevity? Both how-
 ever they partly owe to the use of the alfaroba,
 which they either eat dried, or drink in great
 quantities, as wine, when fermented in water
 000 by its own native heat. Taken either way it
 possesses singular virtue, for it restores the

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55

That health of body depends in a high ^{ooo} degree upon tranquillity of mind is incontestible: the functions of the brain are disturbed, the stomach grows languid, the strength fails for want of food, and the better juices are destroyed, when the mind is oppressed by turbulent affections, by anxiety, love, fear, anger, or sadness. The body will be sane if inhabited by a sane mind. This being the case, we cannot wonder that the Abipones are possessed of great vigour and longevity. Their minds are generally in a tranquil state. 181 They live rockless of the past, little curious about the present, and very seldom anxious for the future. They fear danger, but either from not perceiving or from despising the weightiness of it, always think themselves able to subdue or avoid it. When a numerous foe [726] is announced to be at hand they either provide for their safety by a timely flight, or await the assault, and amidst jocund songs quaff [273] mead, their elixir, which inspires them with courage, and banishes fear. Gnawing cares about the augmentation of their property, or concerning food and raiment, have no place amongst them. They make no mortal of such account as to die, or run mad, for hate or love of him. No affections with them are either violent or of long duration. This tranquillity ^{ooo}

621
722 one daring to accuse them of cowardice, though
157 no one could be ignorant that fear prompted
their departure, security their return.

622 Whenever a cacique determines upon un-
721 dertaking an excursion, a public drinking-

[273] party is appointed. Heated with that luscious
beverage, prepared from honey or the alfaroba,
they zealously offer their services to the cacique,
who invites them to war, sing triumph before
the victory with festive vociferations, and, (who
would believe it!) diligently execute when
sober, what they promised in a state of intoxi-
cation. That love is kindled by love, as fire by

431
622 fire, and that friends are gained by liberality,
are trite proverbs in Europe, and have been ex-
perienced by us in our long commerce with the
Abipones. A cacique who seldom gives a re-
pulse will have numerous, obedient, and af-
fectionate hordesmen. Kind words or looks,
the marks of good-will, avail but little amongst
the savages, unless accompanied with bene-
ficence. They require at the cacique's hands
whatever they take it into their heads to wish

421 for, believing that his office obliges him to sa-
tisfy the petitions of all. If he denies them any

622 thing, they say he is not a captain; or noble, and
[55] insolently bestow upon him the disgraceful ap-
pellation of wood-Indian — *Acami Lanaipak*.

626 The cacique has nothing, either in his arms or his

CHAPTER XV.

OF THE MANNERS AND CUSTOMS OF THE ABIPONES.

[197] THE Abipones, in their whole deportment, preserve a decorum scarce credible to Europeans. Their countenance and gait display a modest cheerfulness, and manly gravity tempered with gentleness and kindness. Nothing licentious, indecent, or uncourteous, is discoverable in their actions. In their daily meetings, all is quiet and orderly. Confused vociferations, quarrels, or sharp words, have no place there. [522] They love jokes in conversation, but are averse [572] to indecency and ill-nature. If any dispute arises, each declares his opinion with a calm countenance and unruffled speech: they never break out into clamours, threats, and reproaches, as is usual to certain people of Europe. These [273] praises are justly due to the Abipones as long as they remain sober: but when intoxicated, they shake off the bridle of reason, become distracted, and quite unlike themselves. In their 576 assemblies, they maintain the utmost politeness. 623 One scarcely dares to interrupt another, when he is speaking. Whilst one man relates some

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to the market-place, not merely to look on, but ⁵⁷⁸
to give assistance as they shall think proper. ⁵⁷⁹
Some defend the one, some the other. The
duel soon becomes a battle-royal. They fly at
each other's breasts with their teeth like tigers,
and often give them bloody bites. They lacerate
one another's cheeks with their nails, rend
their hair with their hands, and tear the hole of
the flap of the ear, into which the roll of palm-
leaves is inserted. Though a husband sees his ⁵⁷⁸
wife, and a father his daughter, bathed in blood ⁵⁷⁹
and covered with wounds, yet they look on at a ⁶²⁶
distance, with motionless feet, silent tongues, ⁵⁶²
and calm eyes; they applaud their Amazons,
laugh, and wonder to see such anger in the souls
of women, but would think it beneath a man to
take any part in these female battles. If there ^[797]
appears no hope of the restoration of peace, they
go to the Father: "See!" say they, "our
women are out of their senses again to-day.
Go, and frighten them away with a musket."
Alarmed at the noise, and even at the sight of
this, they hasten back to their tents, but even
from thence, with a Stentorian voice, repeat the
word which had been the occasion of the com-
bat, and, neither liking to seem conquered, re-
turn again and again to the market-place, and ⁵⁶²
renew the fight. It seems to have been a regu- ²⁷³

522 lation of divine Providence, that the Abiponian
 273 women should abstain from all strong liquors, for,
 if so furious when sober, what would they have
 been in a state of intoxication? The whole
 race of the Abipones would have been utterly
 destroyed.

GUARANI SM4

A thousands of Guaranies, who, after being seized
 G with it, always lie near the fire in a close room,
 758 almost smothered with blankets, and would
 have thought it fatally dangerous to breathe
 the fresh air even for a moment. The habits
 A of the Abipones, in time of small-pox, were
 758 totally opposite, and it seldomer proved fatal
 to them. To corroborate this assertion I will
 relate an event worthy the consideration and
 wonder of physicians.

[273] One of my Abipones, who was burning with
 feverish heat, the forerunner of small-pox, secretly
 procured a horn full of brandy which he drank to the
 last drop. Mounting his horse, in a state of complete
 intoxication, he swam across a river in the night, and
 arrived in safety at a plain, three miles and a half
 distant, where his fellow-hordesmen were dwelling, for
 fear of the contagion. When informed of these things,
 I was in great apprehension of the immediate death
 of the imprudent savage, and flew to succour both
 his soul and body. Unexpectedly good news were
 announced: that same night the small-pox broke out
 upon him, neither thick nor malignant. In a very few
 days he recovered, and was at liberty to ride where he
 liked. He was about thirty years old, of a lively
 temper, strong constitution, and high fame amongst
 his countrymen, for the number
 OF SPANIARDS HE HAD SLAIN.

648 merchandise, and whither they are bound, so
726 that they are afterwards easily plundered by
the savages in those immense deserts; not one
of the waggoners or guards being able to pre-
vent the slaughter, as men of this description
are in general but ill provided with arms, and
still worse with courage.

273 The scouts, after having finished their jour-
726 ney and made an accurate report to their
employers of all they have seen and heard, a
council of war, and at the same time a drink-
ing-party is appointed; for the Abipones think
themselves ill fitted for deliberation with dry
lips. The Cacique, the promoter of the expe-
dition, in the course of the drinking, delivers
his opinion on the affair, and enquires that of
the rest. He animates his companions to carry
on the thing with vigour, either by the ex-
ample of their ancestors, or by the hope of
glory or booty. Repeated draughts inflame
both the bodies and minds of the drinkers: for
the meed which they make of honey, or the
alfaroba, immediately disorders the brain, like
the strongest wine, an effect which is power-
fully increased by the shouts of the intoxicated;
by singing, and the noise of drums and gourds.
The heroic deeds of their ancestors, and former
victories, are generally the subjects of these
savage songs. The spectacle is as ridiculous

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as it is possible to conceive. In every one ²⁷³ of the Abipones, you would behold a thunder- ⁷²⁶ bolt of war. Each thinks himself a Hector, ^[302] an Epaminondas, a Hannibal; and such they might be believed by all who beheld their faces covered with blood-red stains to render them more terrific, their arms and breasts full of scars, and their threatening eyes, and who listened to their ferocious and slaughter-breathing words. But could we look into their breasts, we should perceive that they were different within from what they appeared without. We should discover a shell without a kernel, an ass in a lion's skin, an ignis fatuus under thundering words, and vain rage unsupported by strength. Though, no longer masters of themselves, they crawl on the ground in a state of intoxication, at your bidding they will climb to Heaven itself, they will tear away the hinges of the globe, and had all the human race but one neck, like Caligula, they would end it at a blow. Were they as courageous in battle, as vaunting in their cups, they would long since have extinguished the race of Spaniards in Paraguay. But as some one has observed, drunken bullies are better trumpeters than soldiers. They are all empty sound. Amidst ^[131] their cups and their songs they are bold as lions, but in battle more cowardly than hares.

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CHAPTER XLI.

CONCERNING THE ARMS OF THE ABIPONES, AND THEIR
BATTLE-ARRAY IN FIGHTING WITH OTHER SAVAGES.

DIFFERENT enemies must be combated with 411
different arms. The Abipones, when they go 726
out against the Spaniards, lay aside their breast-
plates of antas' skins, and their bows, and place
their chief dependence in a swift horse and a
strong lance; but when attacked at home by a
foreign foe, whoever it may be, they make suc-
cessful use of the bow, for, from the constant
exercise of war and hunting, they acquire so
much skill in the use of that weapon that they
take a more certain aim with it than the Spa-
niards do with a gun.

Let us suppose that a rumour is spread 726
throughout the hordes of the Abipones that the
savages are speedily coming to attack them.
If they have strength and courage sufficient to
repel the enemy, trusty scouts are sent out in
every direction to learn their route. The rest, 273
meantime, make it their chief care to prepare a 726
drink of honey, or the alfaroba, for a public
drinking-party. For the Abipones think that
they are never more acute in counsel, or braver

273 in fight, than when they are drunk. Famiano
726 Strada, in his history of the Belgic war, writes
thus of Schenck, a celebrated general of the
Belgians: "He never handled arms better than
when he had drank profusely, and was intoxicated
with wine." I have often found the same
to be the case with the Abipones as with
Schenck. In the colony of St. Ferdinand we
learnt that a hostile troop of Mocobios and
Tobas were advancing toward us by hasty
marches, and were only two days' journey distant.
The Abipones, astonished, not alarmed
at this news, though very few, awaited the assault
of numbers amidst drinking and songs of triumph.
They spent two days with their
302 horses shut up in stalls within the town, that
they might be always in readiness, with their
faces painted to excite terror, holding a cup
in one hand, and a quiver in the other. Quinquagesima
Sunday came. At three o'clock in the afternoon
the troop of savage horse appeared in sight. The
Abipones, though after such long drinking hardly
in possession of their senses, or able to stand upon
their legs, snatched up their spears, leaped upon
their horses, which were made ready by the women,
and, scattered in a disorderly manner up and down
the plain, rushed full speed upon their enemies,
amid the discordant bray of trumpets, with such good

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fortune, that, abandoning their project of ²⁷³ plundering the colony, they sought security ⁷²⁶ in the adjacent woods. But being prevented from this by the Abipones, they rushed off on all sides. The enemies hurried away at full gallop; the Abipones endeavoured to overtake them. It was not a fight, but a race between the fugitives and their pursuers. The contest consisted more in the swiftness of their steeds than in weapons, which were sent backwards and forwards, but, because badly aimed, without injuring very many. Our victors returned to the colony when the night was far advanced, some not till the morning, all safe and sound, (except one, whose head was bruised with a club,) and, what was very surprizing, quite sober, having exhaled the effects of the liquor, not with sleeping, but with riding and fighting. How many of the enemies were killed and wounded I do not know: but that more than two hundred were put to flight by seventy drunken men was a noble victory for us. Let us now treat of the other preparations which the Abipones make previous to a fight.

Every thing being in readiness for the drink-⁷²² ing-party, which is held before a battle, their chief anxiety is to conceal their droves of horses from the eyes and hands of the enemy. Reserving the best within the neighbouring

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speedily come to avenge the death of their 727
people and loss of their property. Hence,
in order to tranquillize their minds, and devise [273 •
some method to keep off the foe, their chief 574]
care is to prepare a public drinking-party, that
sure quickener, as they think, of the wit and
exciter of valour.

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527 an hour, that it is time to desist, by repeated
 533 precussion of their lips, and by pronouncing
 727 the little words *Kla leyd*, it is enough. With
 this admonition, they immediately comply, and
 conclude the magnificent commemoration of
 their mighty deeds with *Gramackka akam*:
 Such then we are. Another pair then succeeds
 to the former, and in this manner the singing is
 [273] protracted till the morning. Then, indeed, the
 scene is changed, the drinking commences, and
 their dry and weary throats are refreshed with
 that American nectar made either of honey, or
 the alfaroba. The women, and the unmarried
 [512] men are excluded from these drinking-parties,
 [531] though the latter are allowed to drink mead in
 262] private, as the women to drink pure honey,
 and eat the raw alfaroba.

273 To seek honey in the woods for making this
 [462] drink, is the business of the men, but the whole
 222] labour of preparing it falls upon the women,
 [482] who have to knock down the alfarobas from the
 472] trees, to carry them home on horseback, to
 pound them in mortars, to pour water on them,
 and to dress the hides which serve to hold the
 liquor. The method of their construction is
 [281] this: the feet are cut off, the hide is made
 415] square; its four sides are then raised to the
 height of two spans, so that it receives at the
 bottom any liquor that you may pour in, and
 holds it without spilling a drop.

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holds it without spilling a drop. Honey, or the alfaroeba steeped in water, obtains the desirable degree of acidity quicker, or slower, according to the state of the atmosphere, and ferments, in a certain way, without the addition of any thing else. The Abipones approach those vessels every now and then, and ascertain, by the smell, whether that honeyed beverage has attained its proper state. *Layam ycham*; It will soon ferment, they cry as they go away. Till at length some one comes, who, judging by his nose, declares that it has gained the necessary acidity. This being given out, they all flock to the appointed place. Those leathern vessels, full of foaming mead, are each brought by the hands of six or eight girls, who lay down their burden, and return home without speaking a word to the drinkers. Before the first vessel is quite exhausted, another is brought, to that is added a third, then a fourth, and so on. I did not in the least wonder to see the women so alert and industrious in performing these useful offices, because the more diligent they are, the higher character they obtain amongst their countrymen, and the greater favour do they gain from their husbands. It must be confessed, however, that the Abipones, when they sup and dine in private, drink nothing but water. I have known Abipones

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I have known Abipones
 273 who abstained from fermented liquors alto-
 [626] gether; but these persons were contemned by
 the rest as cowardly, degenerate, and stupid;
 and indeed, I observed that they who excelled
 the rest in birth, military glory, and authority,
 [622] were generally the most given to drinking. You
 can scarce see a circle of drinkers, at which the
 chiefs of the Abipones do not attend and pre-
 side.

[415] For cups they use either the skulls of their
 [727] slain enemies, or gourds, or horns. They are
 [576] unacquainted with the European fashion of
 [721] drinking healths. When any one suggests the
 idea of a warlike expedition, they cry *Lá*, now;
 and snatching up their cups, express that they
 have ratified his proposal by a hearty draught.
 [262] It is also remarkable, that, though extremely
 voracious at other times, they take scarce any
 food when they pass the day and night in
 drinking; from which it is evident that honey
 and the alfaroba possess great nutritive quali-
 ties. For my part, I never could prevail upon
 myself to taste that nectar of the Abipones,
 having often observed them chew the alfaroba,
 or honeycomb with their teeth, put it out
 of their mouths, and keep it to mix with the
 future beverage; for they think that, being
 mixed with saliva, it will serve for a ferment,
 to make the rest of the mass obtain a grateful

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acid more quickly: On the same account, the²⁷³ Indians and Paraguayan Spaniards have their^[462] maize, which is intended for drink, chewed by old women; they will not intrust this office to the younger ones, who, they say, abound in bad humours. Could any person, aware of this circumstance, though of no very delicate stomach, swallow the beverage without nausea? Yet this filthy drink has more lovers amongst the Americans, than Helen had amongst the Greeks.

They always have many causes for celebrating a public drinking-party; the most frequent⁵⁷⁴ are, the gaining of a victory, an impending fight, funeral rites, festivities on the birth of a Cacique's son, the shaving of widowers or widows, the changing of a name, the proclamation of a lately appointed captain, the arrival of a guest of consideration, a wedding, and, what is most common, a council of war. If⁵⁷⁴ materials for preparing the liquor be at hand,²⁷³ occasion, and inclination for drinking, will never be wanting. As honey is always to be had, they are never, at any part of the year, in want of mead; but as it is seldom to be got in sufficient quantities, for the number of partakers, parties of this kind are generally of short duration. From December to April, when the^[221] woods abound with the ripe alfaroba, is the

- 574 chief season for drinking. During these months
 ● 273 they drink without pause or intermission.
 [22] They join the night to the day, with scarce
 any interval for brief meals, or sleep: before
 they have slept themselves sober they stag-
 ger back to the party of drinkers. During
 all that time you scarce ever find them in pos-
 session of their senses; to live, with them,
 is to drink, and you would say that the more
 they drank the more thirsty they grew. To
 [304] show that they do not tremble at the sight
 [57] of blood, and that they take pleasure in
 wounds, they emulously prick their breast
 and arms, and not unfrequently their tongue,
 with crocodiles' bones, and the sharpest thorns.
 578 Disputes too are frequent among them concern-
 273 ing pre-eminence in valour, which produce con-
 574 fused clamours, fighting, wounds, and slaughter.
 "In that skirmish you basely turned your back
 on the enemy," one perhaps will say to the other;
 who, not choosing to endure the reproach, replies
 "What? What do you say?" till from words
 they proceed to blows, to arrows, and to spears,
 unless other persons interfere. It often happens
 that a contention between two implicates and
 incites them all, so that snatching up arms, and
 taking the part, some of one, some of the other,
 they furiously rush to attack and slay one ano-
 ther. This is no uncommon occurrence in drink-

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- 273 ing-parties, and is sometimes carried on for
 574 many hours with much vociferation of the com-
 578 batants, and no less effusion of blood.

157 Intoxication affects the Abipones in various
 273 ways. Some laugh violently, merrier than hila-
 rity itself; others seem oppressed with melan-
 choly; others, inflated with the remembrance of
 their mighty deeds, grow more threatening and
 boastful than the Thraso of Terence, or the
Miles Gloriosus of Plautus. I knew a man, who,
 whenever he was drunk, threatened to kill his
 little son, and as he lay stretched upon the
 ground, spoke in such loud and angry tones to
 his wife, that he was heard throughout the
 whole neighbourhood. There was one man,
 who, when he was drunk, always requested to
 be baptized, continually exclaiming, "Make
 haste, Father, and wash my head!" though,
 when sober, he never thought anything about
 baptism. An Abipon, of no reputation amongst
 his countrymen, entered our house furnished
 with a bow and arrows, and demanded of me, in
 a threatening tone, whether I did not think him
 a captain, that is, a man distinguished for great
 actions; alarmed at the fierce countenance of
 the interrogator, and at the bundle of arrows
 which he bore, I made him a fine panegyric by
 way of reply, though he was a man universally

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despised for his cowardice. An old man in the town of St. Ferdinand, inglorious alike in birth and actions, on being called by his drinking associates, *Lanañaik*, plebeian, vainly endeavoured with arms, and absurd clamours, to avenge the insult; for his wife, a sturdy old woman, always watched over her infuriated husband, that he might not fall by the fists or weapons of his companions. On this occasion she caught hold of him by the legs, or girdle, dragged him through the street, and when got home, vainly exhorted him to sleep and silence; for he, ever recurring to the flouts of his comrades, could take no rest, constantly ejaculating with a hoarse voice, *Tà yeegam! Aym Lanañaik? Tà yeegam! Là rihè lahè!* "What! I a plebeian? I ignoble? I demand vengeance." Enraged by these reflections, he endeavours again and again to raise himself on his feet, and snatch up a spear, when his angry wife as often knocks him down upon the floor. This sport continued for many hours, to the incredible annoyance of all that dwelt in the neighbourhood. Few could repress indignation, none laughter. Almost all the women have the same task when they labour to disarm their husbands, and take them out of the hands of their drunken comrades. The whole Abiponian nation would come to destruction, if the women and youths attended

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these drinking-parties, as well as the married men.

You will sooner eradicate from the minds of the Americans any vice belonging to them, than this wicked and pernicious intemperance in drinking. You will sooner persuade them to live content with one wife, to abstain from slaughter and rapine, to scorn their ancient superstitions, or to employ themselves in agriculture and building houses, notwithstanding their aversion to labour. To abolish the custom of drinking-parties is indeed a most arduous work, a labour of many years, and a business to perfect which no eloquence or industry of those whose care and wish it was to convert the savage nations to Christianity, and conform them to the divine laws, was ever equal. At length, however, we have had the satisfaction of beholding this wicked custom of drinking yield to our unwearied toils, and almost all the savages submit to the law of God.

555 a captain and a noble warrior, and to enjoy the
 556 rights and privileges of the Höcheri. His new
 557 name is immediately promulgated, and festively
 558 pronounced by a band of women striking their
 559 lips with their hands. The male spectators do
 560 not like dry ceremonies to be protracted to a
 561 great length, but joyfully fly to skins full of
 562 honeyed liquor, and conclude the business with
 563 a famous drinking-match.

It is remarkable that many of the women arrive at this degree of honour, and nobility, enjoy the privileges of the Höcheri, and use their dialect. The names of these females end in *En*, as those of the men in *In*. What circumstances entitle women of low birth to this degree of honour, I do not know, but it appears to me most probable that the merits of their parents, husbands, or brothers, not age, or beauty, bestow this prerogative upon females. I have often heard very young women conversing in the language of the nobles, and matrons remarkable for years and wrinkles speaking the vulgar tongue.

551 The Abipones think it a sin to utter their own name. When either of them knocked by night at my door, though I asked him a hundred times, "Who are you?" he would answer nothing but, "It is I." Unknown per-